



Amritabindu Upanishad

Krsna Yajur Veda

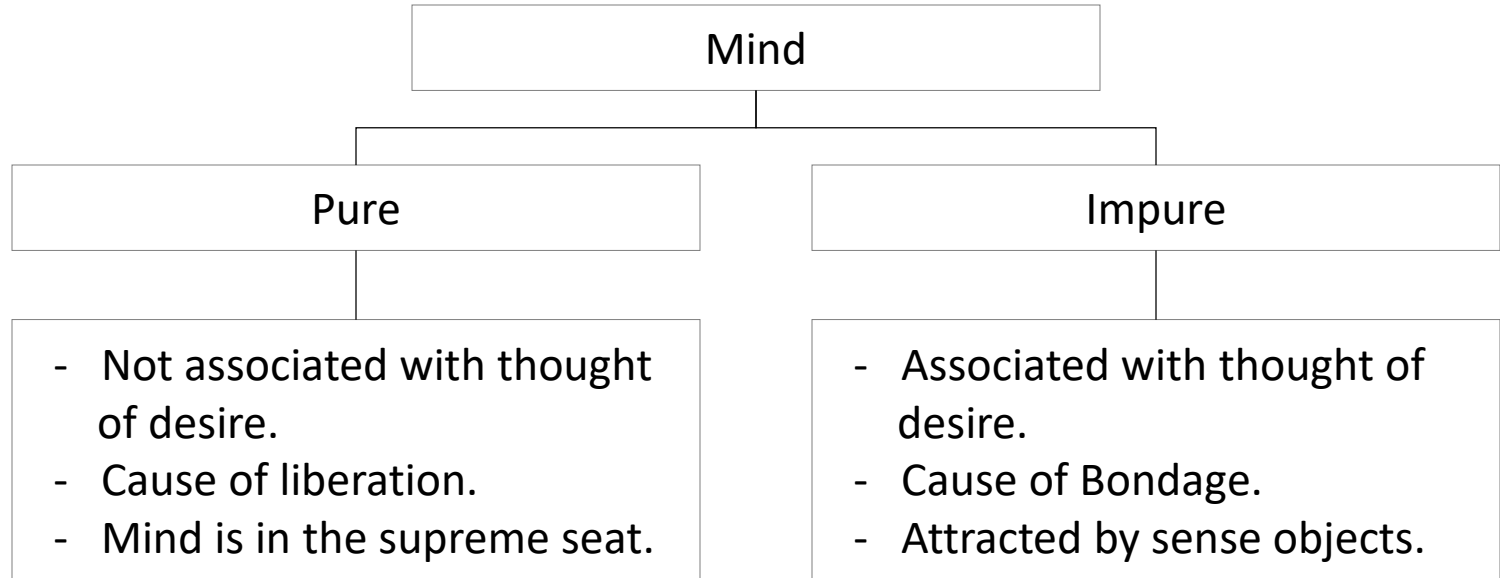
Index

S.No	Title	Page No
1	Class Notes	1
2	Slokas	4

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1.



- Till the mind perishes, it should be controlled.
- This is true wisdom, meditation (Dhyanam).

2. Brahman should be meditated upon without Svava.

- Such a Brahman is partless, devoid of fancy and quiescent, free from action of the mind.

3. Whoever cognizes “I” to be that Brahman attains certainly, Brahman.

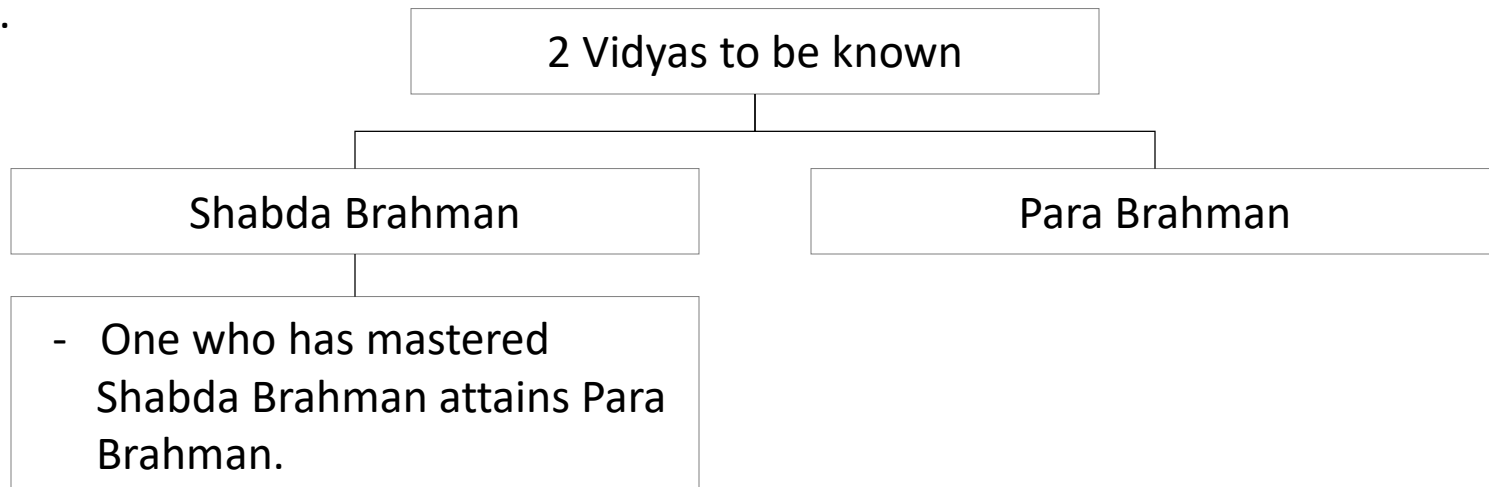
4. Atma is one in 3 states, waking, dream, sleep.

5. No Rebirth for him who goes beyond 3 states.
6. The one Bhutatma of all beings is in all beings.
7. Like Moon reflected in water, he appears as one and as many.
8. When pot is carried from one place to another, the Akasha in it is not carried alongwith it.
 - Pot alone is carried.
9. Jiva within the body, like Akasha, has various kinds of forms as per the form of body.

10. The body which perishes again and again is not conscious of its ow destruction.

11. But he the Jiva knows it always.
12. One enveloped by Maya is not able to see the sun of Parabrahman from the darkness of ignorance.
 - When the darkness is cleared, then he alone sees the nondual state.

13.



14. Cows are of different colour but their milk is white in colour.
15. See different forms in universe but thread is one consciousness.
16. As Ghee is latent in milk, Vijnana, self realisation is latent in every being.
17. Like you bring the fire from wood, bring out Parabrahman from the churning of Vedas.
18. I am the Brahman, one who protects all beings – that Vasudeva is myself.

Verse 1

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसङ्कल्पं शुद्धं कामविवर्जितम् ॥ १ ॥

*mano hi dvividhaṁ proktaṁ śuddhaṁ cāśuddham-eva ca,
aśuddhaṁ kāmasaṅkalpaṁ śuddhaṁ kāmavivarjitaṁ. (1)*

Mind indeed is said to be of two types only – (one is) impure with thoughts of desires and (another is) pure, devoid of desires. [Verse 1]

Verse 2

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtaṁ. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

Verse 3

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥ ३ ॥

*yato nirviṣayasyāsyā manaso muktirīṣyate,
ato nirviṣayaṁ nityaṁ manaḥ kāryaṁ mumukṣuṇā. (3)*

Mind, free from desire of sense objects becomes free. Therefore, a seeker of liberation should constantly practise to make his mind free from sense objects. [Verse 3]

Verse 4

निरस्त विषयासङ्गं सन्निरुद्धं मनो हृदि ।
यदाऽऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥ ४ ॥

*nirasta viṣayāsaṅgaṁ sanniruddhaṁ mano hṛdi,
yadā''yātyātmano bhāvaṁ tadā tatparamaṁ padam. (4)*

Having renounced attachment to sense objects, when the mind is well controlled in the heart, it obtains the nature of the Self – the supreme abode. [Verse 4]

Verse 5

तावदेव निरोद्धव्यं यावत् हृदि गतं क्षयम् ।
एतज्ज्ञानं च ध्यानं च शेषो न्यायश्च विस्तरः ॥ ५ ॥

*tāvad-eva niroddhavyaṁ yāvat hṛdi gataṁ kṣayam,
etajjñānaṁ ca dhyānaṁ ca śeṣo nyāyaśca vistaraha. (5)*

The mind should be restrained only as long as it gets dissolved in the heart. This is knowledge and meditation; the rest is (mere) logic and (verbal) elaboration. [Verse 5]

Verse 6

नैव चिन्त्यं न चाचिन्त्यं न चिन्त्यं चिन्त्यमेव तत् ।
पक्षपातविनिर्मुक्तं ब्रह्म संपद्यते तदा ॥ ६ ॥

*naiva cintyaṁ na cācintyaṁ na cintyaṁ cintyam-eva tat,
pakṣapāta-vinirmuktaṁ brahma sampadyate tadā. (6)*

Neither to be thought of (with likes) nor to be not thought of (due to dislikes), not to be thought of (as object) and should be contemplated (as the subject, Reality). Then one attains Brahman, the Self which is devoid of any partiality. [Verse 6]

Verse 7

स्वरेण सन्धयेत् योगम् अस्वरं भावयेत्परम् ।
अस्वरेणानुभावेन भावो वाऽभाव इष्यते ॥ ७ ॥

*svareṇa sandhayet yogam asvaraṁ bhāvayetparam,
asvareṇānubhāvena bhāvo vā'bhāva iṣyate. (7)*

Initially the union with the higher should be established by concentrating on the sound (of Om). Then, one should meditate upon that Supreme that is beyond sound. By meditating on that which is beyond sound, the non-existence (illusory appearance of world) becomes existence (as the reality). [Verse 7]

Verse 8

तदेव निष्कलं ब्रह्म निर्विकल्पं निरञ्जनम् ।
तत् ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥ ८ ॥

*tadeva niṣkalam brahma nirvikalpaṁ nirañjanam,
tat brahmāhamiti jñātvā brahma sampadyate dhruvam. (8)*

That alone is Brahman which is free of differences, without parts and taintless. On knowing 'I am that Brahman', one attains the eternal. [Verse 8]

Verse 9

निर्विकल्पमनन्तं च हेतुदृष्टान्तवर्जितम् ।
अप्रमेयमनादिं च यज्ज्ञात्वा मुच्यते बुधः ॥ ९ ॥

*nirvikalpaṁ-anantaṁ ca hetuḍṣṭāntavarjitam,
aprameyam-anādiṁ ca yajjñātvā mucyate budhaḥ. (9)*

Devoid of division, without beginning, endless, immeasurable, beyond logic and comparison is Brahman – knowing which a wise one is liberated. [Verse 9]

Verse 10

न निरोधो न चोत्पत्तिः न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्तः इत्येषा परमार्थता ॥ १० ॥

*na nirodho na cotpattiḥ na baddho na ca sādhaḥ,
na mumukṣurna vai muktaḥ ityeṣā paramārthatā. (10)*

This state of supreme Truth is one where there is no dissolution nor creation, no one bound, nor a spiritual practitioner, none a seeker of liberation nor indeed a liberated one! [Verse 10]

Verse 11

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥ ११ ॥

*eka evātmā mantavyo jāgrat-svapna-suṣuptiṣu,
sthānatraya-vyatītasya punarjanma na vidyate. (11)*

The Self should be known as One alone in waking, dream and deep sleep. There is no rebirth for the one who goes beyond the three states. [Verse 11]

Verse 12

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ १२ ॥

*eka eva hi bhūtātmā bhūte bhūte vyavasthitaḥ,
ekadhā bahudhā caiva dṛśyate jalacandravat. (12)*

The Self in all beings is One alone, residing in every being. It is seen as One, and as many like the (one) moon reflected in (many) water. [Verse 12]

Verse 13

घटसंवृतमाकाशं नीयमाने घटे यथा ।
घटो नीयेत नाकाशः तथा जीवो नभोपमः ॥ १३ ॥

*ghaṭasaṁvṛtam-ākāśaṁ nīyamāne ghaṭe yathā,
ghaṭo nīyeta nākāśaḥ tathā jīvo nabhopamaḥ. (13)*

Space is covered by a pot. Just as one movement of pot, the pot (alone) moves and not the space, in the same way jiva is compared with space. [Verse 13]

Verse 14

घटवत् विविधाकारं भिद्यमानं पुनः पुनः ।
तत् भग्नं न च जानाति स जानाति च नित्यशः ॥ १४ ॥

*ghaṭavat vividhākāraṁ bhidyamānaṁ punaḥ punaḥ,
tat bhagnaṁ na ca jānāti sa jānāti ca nityaśaḥ. (14)*

Various forms like pot are broken again and again, (yet) the space (in the pot) does not know. But He (the Self, in case of individual bodies) always knows. [Verse 14]

Verse 15

शब्दमायावृतो नैव तमसा याति पुष्करे ।
भिन्ने तमसि चैकत्वमेक एवानुपश्यति ॥ १५ ॥

*śabdamaṣyāvṛto naiva tamasā yāti puṣkare,
bhinne tamasi caikatvam-eka evānupaśyati. (15)*

Due to darkness (ignorance), one does not know the space (the Self) veiled by the word-illusion. On the destruction of darkness (ignorance), one sees the One alone as the unity. [Verse 15]

Verse 16

शब्दाक्षरं परं ब्रह्म तस्मिन्क्षीणे यदक्षरम् ।
तद्विद्वानक्षरं ध्यायेत् यदीच्छेच्छान्तिमात्मनः ॥ १६ ॥

*śabdākṣaram param brahma tasmin-kṣīṇe yadakṣaram,
tadvidvān-akṣaram dhyāyet yadīcchecchāntim-ātmanah. (16)*

The sound Om (symbolises) the supreme Brahman. On the disappearance of that (symbol Om), the Imperishable is (revealed). If one desires the peace of the soul, he should meditate on that imperishable. [Verse 16]

Verse 17

द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ १७ ॥

*dve vidye veditavye tu śabdabrahma param ca yat,
śabdabrahmaṇi niṣṇātaḥ param brahmādhigacchati. (17)*

Two knowledges should be know – the word – Brahman (Om) and that which is Supreme. One who is adept in word – Brahman (Om) attains the supreme Brahman. [Verse 17]

Verse 18

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेत् ग्रन्थमशेषतः ॥ १८ ॥

*grantham-abhyasya medhāvī jñāna-vijñāna-tatparaḥ,
palālam-iva dhānyārthī tyajet grantham-aśeṣataḥ. (18)*

Having studied the scriptures, an intelligent student intent on acquiring knowledge and wisdom should discard the scriptures altogether just like one who seeks rice discards the husk. [Verse 18]

Verse 19

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।
क्षीरवत्पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥ १९ ॥

*gavām-aneka-varṇānām kṣīrasyāpyeka-varṇatā,
kṣīravat-paśyate jñānaṁ liṅginastu gavāṁ yathā. (19)*

While cows are of different colours, milk is of the same colour. The wise one sees Knowledge like milk while the many-branched (scriptures) indeed as cows! [Verse 19]

Verse 20

घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ २० ॥

*ghṛtamiva payasi nigūḍhaṁ bhūte bhūte vasati vijñānam,
satataṁ manthayitavyaṁ manasā manthānabhūtena. (20)*

Just like butter is hidden in the milk, awareness resides in every being. To discover that, one should constantly churn with the mind as the churning rod. [Verse 20]

Verse 21

ज्ञाननेत्रं समादाय उद्धरेत् वह्निवत्परम् ।
निष्कलं निश्चलं शान्तं तद्ब्रह्माहमिति स्मृतम् ॥ २१ ॥

*jñānanetraṁ samādāya uddharet vahnivatparam,
niṣkalaṁ niṣcalaṁ śāntaṁ tadbrahmāhamiti smṛtam. (21)*

One should bring out the Supreme (Brahman) like fire, by taking the rope of knowledge (to churn the mind). I am that Brahman (which is) immutable, peaceful and without parts – is thought of (by the realised Seers). [Verse 21]

Verse 22

सर्वभूताधिवासं यत् भूतेषु च वसत्यपि ।
सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेवः
तदस्म्यहं वासुदेव इति ॥ २२ ॥

*sarvabhūtādhivāsaṁ yat bhūteṣu ca vasatyapi,
sarvānugrāhakatvena tadasmyaham vāsudevaḥ
tadasmyaham vāsudeva iti. (22)*

I am That one which is the abode of all beings and also who lives in all beings by being gracious to all. I am that Vasudeva – one residing in all, I am that Vasudeva – one residing in all.
[Verse 22]